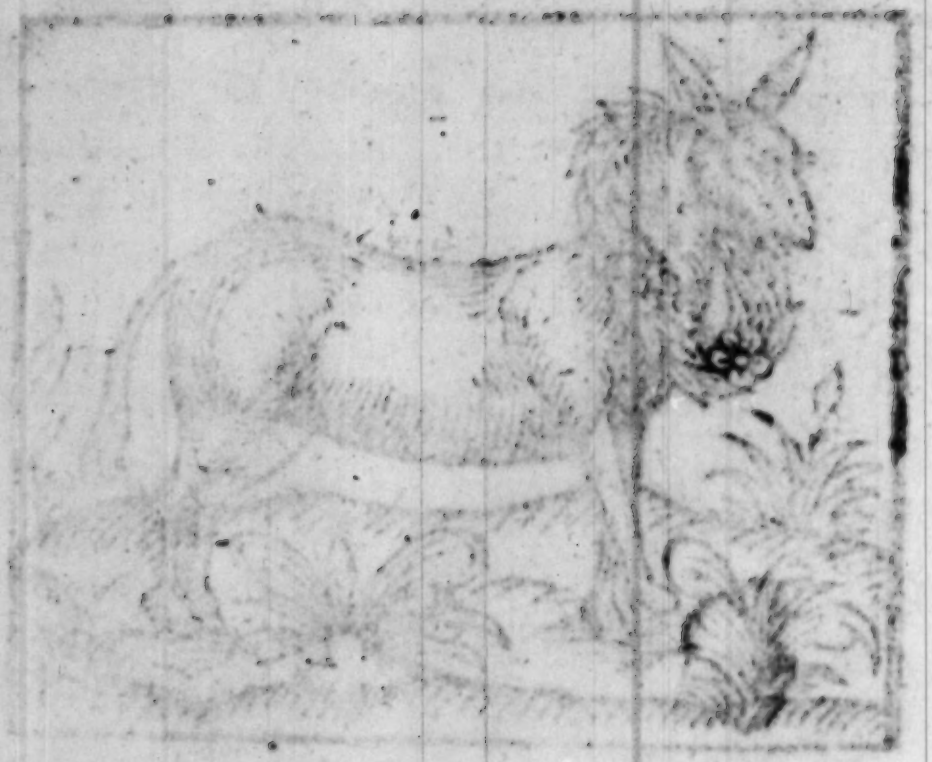
THE NOBLENESSE of the Asse.

A worke rare, learned, and excellent.

By A. B.

LONDON
Printed by Thomas Creede, and are to be sold by
William Barley, at his shop in Gratious
streete. 1595.

Phot. of HEH 49029



The Nobleneſſe of the Aſſe.

Attabaliba of *Peru*, to the Aſſe-fauouring *Readers*.

ALbeit amongſt all the kinds of vnreaſonable creatures, which are incloſed within the Moones great concaue, thoſe appertaining to the earth, are euer reputed more perfect, then the other that ſwimme or flie, and therefore conſequently are to be reckoned more Noble. Neuertheleſſe, there is no one man knowne, that determinately hath cenſured, what one creature among thoſe of earthly kinde, is to beheld moſt perfect and noble beyond all the other. Yet diuerſe kindes haue bene continually at warre amongſt themſelues, making choiſe of ſome before the reſt, by their commendable behauiour: and haue ſhowne the ſame to man, to the end he might pronounce the doubtfull ſentence.

Beaſts contend, that man might iudge of their worthineſſe.

Flue kindes of beasts made choyse of.

Herehence grew the reason, that men of iudgement made election of fiue kinds only, which they haue opposed against all the other: and those are the *Dogge*, the *Horsse*, the *Lyon*, the *Ape*, and the *Elephant*.

But because humane iudgements are wont ordinarily to bee diuerse and variable, euen as their thoughts and opinions are of selfesame nature: so by proofe we find, some to particularize his fauour one way, and other some (among these fiue kinds) to praise as himselfe pleaseth, which in their seueral writings is easily discerned. And as I haue oftentimes read them, so haue they raised no mean merualle in my minde, why no one is found amongst the number of so many auncient writers that hath looked into the Asses kinde, finding him to be the most compleat, perfect, and the very Noblest beast, among all the rest that nature euer gaue life vnto in this world.

VVriters of the Asse.

And albeit among our moderne men, *Iulio Camillo*, *Pietro Messia*, one called *Academico Peregrino*, & *Rao* in one of his letters, with another that made but a digression, haue written somewhat, declaring diuerse considerable qualities of the Asse: yet perhaps the same hath bene so succinctly, or rather vnskilfully performed, as they haue rather depriued then rendered such perfection, as makes him worthie the direct sentence, to bee the most Noble, among all the kindes of beasts vnreasonable, whatsoeuer.

But

swasion, that the fortune hereof would be faire, good & conformable, to their Asse-fauouring proceeding.

The Authors reason, why his booke is not to be misliked.

If they accept it, as reason requires they should, despight of all malicious enuie, themselues shall soone perceiue, that mine intent is good & honest; whence may ensue this conclusion, that this work of mine, notwithstanding how earnestly soeuer it is written on the Asses behalfe, deserues to be commended: either because (as I haue said) it is honest and good, or for the desire I haue it should proone no otherwise. But what answere shall I make the foolish, or to backbiting maligners: when (being caught within their Griffen-like talents) they labour to make an Anatomie of me?

How fooles and maligners are to be answered.

In sooth I know not what other answer I should make to fooles, then only not to regard them: because (in reason) they cannot well blame another bodies actions, till first they know how to rule and manage their owne. To the maligners I say, that in vsing me so hardly, it is the easier discerned how they can detract, and speake of others as of themselues. But if I light into the hands of wise & good men; I shall be assured, that they not knowing how to speake euil, will neuer say of me otherwise then well.

The difference betweene fooles and wise men.

Heereto I may likewise adde, that if by lawe a paine were appointed, that such as would not read this Asse-maintaining treatise of mine, should likewise be hindered from walking abroad, they might

account

But the worst is, that the foresaid writers haue shewen, I will not say little iudgement, but indeed farre lesse conscience, being so ouer impudently bold, in seruing their turnes with authorities of holie scripture, to recount the Asses qualities: because the meaning therof neither should or ought be applied to Asse-fauouring iestes, which makes them the more worthie seuere punishment, for inconsiderately haue they giuen to words of the olde and new Testament, other expositions then should so be made of them. The fault of the former writers.

Concerning what I intend to say, I meane to draw my prooues from sence, reason, authoritie, as also examples of men skilfull and learned: to the end, that this age of ours may be throughly persuaded in the trueth of the matter I vndertake, not to leaue buried in blinde obliuion, those admirable qualities, which makes this beast, not onely more perfect and Noble then the other, but the very perfectest and Noblest of all other. The Authors purpose in his proceeding.

And that I stand fearlesse of murmuring toongs, cutting taunts, first and foremost I protest to thee, who (with asceancing lookes) make profession of prying into other mens workes: that in the whole subiect of the matter, they shall find nothing to inueigh against, except after they haue peece-meale turnd it ouer, they chaunce to light on some error in the Orthographie. Then ere they offer to teare this my Asse-defending imprese, I would let them vnderstand, that I mooued to write it by a strong perswasion, The Authors protestation to the captious.

account it hard! But each one being at libertie to reade or leaue it, they may likewise in reason spare me this freedom, of giuing or withholding it from the print.

Then such as please to reade, let them reade, and such as will not, let them leaue it. But this I may well say to such as read it, and yet receiue not that taste and Asse-delighting pleasure they expected, that mens vnderstandings are diuers, and therefore posibly it may be, that they differ farre from such, who doubtlesse shall finde therein a sauour of some sweetnesse. They that but beginning to read, finde neither words or sence fitting their humour: they may soone resolue on no further losse of time, but so giue ouer, and proceed no further. Read that wil, & leaue that will.

Yet admit they go on, and read it outto the end, the blame notwithstanding will bee theirs, who made it after mine owne minde, and not to answere theirs. Yea, their shame will be the greater, when they shall detect the worke, that hath no sence but what defendes the Asse. And more agreeing is it with reason, that they should rather check themselues: seeing without any taste of delight, they were so simple to proceed in reading this Asses progresse, a possession wherof they may (perhaps) find in themselues a long while after. A reasonab'e admonition of the Author

Nor would I (learned Readers) that any of you should enter into conceit, that I had so much of the Asse in mee, as made mee bring to light this Nobilitie of the Asse, otherwise then to purge some

The Authors censure of himselfe.

short pleasure of this world. For I am assured, that it will be thought a most foolish fopperie, a proud folly, or rather the verie proudest foolerie in the world: by reason the world hath bin so many thousand yeares, without knowledge of the Asses Nobleness, and happily it might haue continued so still to the end, had not I vndertooke this Asse-propagating labour: to make knowne the Asse in his kind (as I haue said) to be the most Noble, not only of the before named fiue sorts of fiue footed beasts, but of other beside, that euer were produced by our mother nature. Which I doubt not to accomplish, albeit I haue gathered into this currant discourse, the properties, vertues, graces, excellencies and naturall gifts, of those beasts whereof the former fiue seuerall kindes haue made mention. To the end, that they contending to be equall with the Asse, it may generally appeare to them that by reason and truth wil be perswaded, the sentence ought be pronouuced on the Noble Asses behalfe.

In whose company I leaue ye (most kind Asse-fauouring Readers) offering my selfe readie & prepared to all your seruices.

From Peru, *at the time appointed.*

The

The Nobleneſſe of the Aſſe.

The firſt part.

Of the Dogge. 1.

WE will begin then with the Dogge, whoſe excellence (in ſoth) is ſuch, as he hath reaſon to contend for perfection and Nobleneſſe, with which ſoeuer you will name of thoſe other beaſts. If at large I would ſpeake of the natures and powerfull quallities of this beaſt, euen but ſo much as is found written in hiſtories of him: my labour would riſe to a mightie volume. But to impaire no part of his honor, nor ſelecting any perticuler quallitie of his, more then I do of the other beaſts which follow: I referre both you and my ſelf therein, to ſuch as haue moſt copiouſly written of him.

And euen ſo might I likewiſe do of the Aſſe, ſtood it not now on me to recount, not all I ſay (for that is impoſſible) but many of his qualities, which former writers haue let ſlip vnder ſilence.

First of all then, the Dogge only among beaſts knoweth his maiſter, and by meanes meruellous inough, diſtinguiſheth him from any other. He ioyeth and delighteth by The gifts and quallities naturall in a Dogge.

his preſence; hée beares his maiſter company; hé goeth before as a ſpie, and finding any ambuſh, by barking hé diſcouers and manifeſteth the ſame, daring to fight with his maiſters enemy. Many haue bene ſo preſerued by the aide of a Dogge. Hée is the onely dilligent keéper of things, that by his maiſter are committed to his truſt.

Thánes hauing ſlaine a man, his Dogge was founde keéping his dead bodie, leſt he ſhould be deuoured by birds or wilde beaſts.

The effectuall loue of a Dogge.

A place in Rome, from whence condemned men were throwne

Sabinus being impriſoned with all his ſeruants, for Neros cauſe, the ſonne to Germanicus, hauing his Dog with him, he could not be expeld the priſon, nor from his bodie, when he was throwne forth from the Genioniæ ſcalæ, but laie by howling and crying wonderfully, when bread was giuen him, he brought it to the mouth of his dead maiſter. Laſtly, when the bodie was caſt into the riuer of Tyber, he leapt immediately after it, and oppoſing his ſtrength againſt the waight the reof, laboured to keépe it aboue the water: a great number of people being then preſent to behold the wonderfull loue of this poore beaſt.

The naturall inſtinct and guſts of a dog.

The Dogge knoweth his houſhold ſoundes of voyces: he remembreth his name: call him, and he turneth to the place and perſon. He is not forgetfull of the way, how ſhort or long ſoeuer it be. He is eaſily gouerned: he knoweth home friendes from ſtraungers. Wonderfull wiſe is hee in finding out his game, to rouſe him from his place, or where he lies hidden: he purſues him, and hath a wonderfull ſent.

The boldneſſe of this beaſt is ſuch, that feare cannot boudge againſt the furie of the wildeſt creature, be he far greater or brauer then himſelfe: but eſpecially if his maiſter be in place to cheare him on, prouoke him, and call him by his name.

Many

Many other things might be said for praise of his nobleneſſe, but I referre the Reader to the writings of both our auncient and moderne hiſtorians.

Of the Horſſe. 2.

NOw beholde the Horſſe, who will not be out gone (in perfections and Nobleneſſe) by the Dogge: firſt the greatneſſe of his bodie, the beautie thereof, beſides his ſtrength, wherewith not only hee ouercommeth the Dogge, but a great many other valiantly beaſtes beſides. The beautie, greatneſſe, and ſtrength of the horſe.

In Horſſes is great and proude boldneſſe, and hereof they ſeeme to participate in better ſorte (eſpecially ſtrength) then is conuenient for their nature. Bucephalus, the Horſſe to Alexander the great, when he was royally furniſhed, he would neuer ſuffer himſelfe to be ridden by any. The Horſſe by war ſhewes himſelfe magnanimious.

This Horſſe being brought to the winning of Thebes, would not permit that Alexander ſhould mount himſelfe on any other horſſe. The horſes of Alexander and Cæſar.

The like is read of Iulius Cæſars moſt beautifull horſſe, who would not ſuffer any to come on his backe, but his owne maiſter.

Horſſes are very eaſſe to be maiſtred, and ſone enſtructed. At the ſound of Drumme and Trumpet, he ſtirres and leapes, being forward of himſelfe to runne into the battaile. Horſes eaſily inſtructed, & bold in war.

The kindneſſe of a Horſſe toward his maiſter, hath béene founde exceeding great: for we reade that ſome of them haue wept themſelues to death, as Virgill The great loue of a horſe to his maiſter.

noteth of Æthon, the Horſſe to Pallas, Euanders ſonne, he wept excédingly, while they did the funerall exſequies of his maiſter.

Nicomedes King of Bithinia, being dead, as Plinie reporteth, his Horſe neuer afterward would touch haye or corne, but ſterued himſelfe to death.

The Horſſe of Antiochus ſéeing his maiſter dead, would not ſuffer Centauretus of Galatia to ſit quietly on his back, but threw himſelfe downe from an high rocke, and ſo deſtroyed both his ryder and himſelfe.

A Horſſe ſeemeth to haue bathfulneſſe.

Nor can it be denied, but that Horſes are bathfull and modeſt. A horſe hiding his eyes, and perceiuing himſelfe to be conioyned with his Dame, caſt himſelfe afterward from an high place, and there died ſo: this was knowne to happen in the territories of Reate in Vmbria.

How many graue hiſtories are founde to diſcourſe of horſes? Some, that in a conflict, hath caught in his mouth an arme, before it could fal to the ground, and hath brought the ſame vnto his maiſter.

Many other effectuall things concerning Horſes, might be ſpoken of, which I omit in regard of the cauſe before alledged: here is inough in reaſon, to giue him the firſt place of Nobleneſſe, if the Lyon take it not from him.

Of the Lyon. 3.

Temperance in the Lyon.

The Lion ſtriues to aſpire aboue the Horſe: for among other vertues, Temperance is attributed to him. He drinketh but ſildome times; he taketh not his ſuſtenance euery day. When he findes himſelfe well fed, three dayes together he abſtaineth from meate: which likewiſe were conuenient for a man that were modeſt and temperately giuen.

The Lyon is pitifull by nature.

The Lyon only (amongſt other wilde beaſts) sheweth moſt ſign of clemencie, toward humble & ſubmiſſiue actiõs.

A

A woman that through a Forrest escaped from prison, and from seruitude in Affrica, to returne home into her owne country, met with a Lyon, whom she perswaded her selfe would feede on her in steed of other meate. But she shewing humble behauiour, falling on her knees to the ground, folding her armes crosse-wise, and ỹ teares trickling from her eyes, so allwaged & pacified his fearnesse, that vntoucht he suffered her to part from him.

The Lyons mildnesse to a woman.

Being pursued by violence of Dogges and huntesmen, in despight of them he abideth boldly in the field, that they may looke on him: but when they begin to menace the woods, then he makes away with swiftest course.

When he is hurt, he well obserueth the man that did it, and with infinite veration goes to seeke his launcer or smiter: and because he hath but wounded him, he smites him to the ground, but wil not kill him.

The Lyons nature teward his smiter or wounder.

In the Lyon is no suspition or deceit, his lookes are not trecherous or shamelesse, and in like manner he loueth to be regarded.

The Lion ioyeth to be beloued & regarded.

What friendship or kindnesse he hath receiued, he preserueth, and is thankfull for any benefit whatsoeuer.

Andronicus a seruaunt, being fled into the desarts of Affrica, hauing there cured a Lyons foote, which he held vp to him, as requiring helpe: continued three yeres with the same Lyon in his Caue, liuing all that while on the flesh of such wilde beasts, as the Lyon brought him. When this kinde of life was irkesome to him, he departed thence, being afterward (in processe of time) taken, and brought backe to his maister: when in a publike spectacle, he was deliuered to be deuoured of wilde beasts, of which company, the same Lyon with whom Andronicus had liued (being taken before, and brought to Rome) was one.

The gratitude of a Lyon to his benefactor

Immediately the Lyon knew Andronicus, and in all haste ran vnto him, no otherwise, but euen as one friend would do to another, that had long time desired his louing

company:

company: which moued Cæſar (then preſent) to enquire further thereof, when being ſatiſfied, he freed him from the punishment: and at the peoples entreatie, the Lyon was giuen to Androniçus, who got much mony afterward by him in Rome.

The Lyon is liberall by nature.

Beſide all this, the Lyon is liberall, leauing part of his praie to other beaſts that follow him. And therefore he is called the king of all beaſtes terreſtriall. Theſe and ſuch like are his qualities, whereby it appeareth, that the Lion goes beyond the other in perfection and nobilitie.

Of the Ape. 4.

The Ape like to man.

The Ape comes, and would preceed the Lyon, by reaſon of his ſimilitude to a humane bodie: his eyes, eyebrowes, forehead, mouth, teeth, breſt & pappes, which other beaſtes haue not in that place: His armes turning toward him, his hands with fingers, the middlemoſt whereof is longeſt; his nayles diſtinctly placed, and his inward parts reſembling them of man.

The Ape eaſily apprehendeth and imitateth.

The Ape hath a quicke apprehenſion & tractable, whereby he vnderſtandeth what he is commaunded, and verie gently performeth the ſame.

He will imitate the Shoemaker, not only in ſhoeing himſelfe, but in exerciſing the ſame beſide.

Many other humane actions he hath beſide, as eating, putting the meate to his mouth with his hand, making himſelfe clean from filth and noyſomeneſſe, euen no otherwiſe then as a man doth.

The nature of the Ape.

It is read of ſome Apes, that they haue playd ỹ théues. Their yong which are engendred in their owne abiding, they bring abroad, ioying that other ſhall take them and nourith them: as vnderſtanding what pleaſure they will conceiue in their ioying, which behauiour is farre from all other kinde of beaſts.

And

And last of all, the Ape (in many other things) shewes himselfe to be the most perfect, next to man, and more nere to humane nature, then any beast else whatsoever: so consequently, most worthy to beare the palme of greatest perfection and noblenesse.

Of the Elephant. 5.

YEt the Elephant would steepe before the Ape, and as he is bigger of bodie then the other, so he pretendeth to be of farre greater Noblenesse and perfection. For great matters are read and registred of this beast, whereof, one is, a certain nature verie neare to humane sence.

He reuerenceth the Starres, the Moone and the Sun. In the fields of Mauritania, there is a certain Riuer, whereto (at euery new Moone) the Elephant goeth to purifie himselfe verie solemnely: and bathing in the water, after he hath saluted or honoured the Moone, he returneth back to the Forrest.

His apprehension is meruailous, for if he espie the print of a mans foote, presently he feareth to be entrapped. Then staying himselfe, very heedfully he turnes about, snoring, and very angerly heated.

So soone as he sees the foting, he markes how the steps follow one another, going on, till he come to the verie last of all: and hauing compassed each part of ý square or walk, then he prepareth to fight against man his enemie.

Elephants are of great capacitie, for they haue this order in their trauelling, that if any yong ones be amongst them, they put them foremost, that they following, the other may pace the more gently.

They go alwaies in heards together, and the eldest is the guide next him, the other that seconds him in yeares.

At the passage of any water, they put the youngest foremost, lest their huge bodies going before, should cause such

a ſtrong water fall from them, as the yonger comming behinde, might eaſily be drowned thereby.

There were certaine Elephants tranſported in a ſhip of Puteoli, and being enforced to come forth, they were afraid of the ſpaciouſneſſe of the Bridge, and therefore went backward, to beguile their owne conceit of the Bridges length.

Wee reade of an Elephant that learned the Gréeke Charracters, and with his truncke or ſnoute wrote Gréeke Letters: as Aubus Gellius witneſſing, ſaith; I my ſelfe haue written this, and dedicate it to the Celtique ſpoyles.

To breake an Armie, or make ſport, is a thing common: hee hath ſounde memorie, and ſo is recorded of his name.

Were he not a beaſt, who could deny the Elephant to be the picture of clemencie. For Plinie writeth, that if hée méete a man alone in any deſart place, wandring out of his way, hee will goe before him, and ſo well guide his way, as he will defend him from all other beaſts.

Let them be publikely among women, they know no adulterie, nor euer was woman hurt among them, as they haue bene among other, eſpecially men.

They are much ſubiect to amourous paſſions. In Egipt, an Elephant loued a yong mayden, that ſolde chaplets of flowers. Another likewiſe loued a yong man in Ptolomies Armie. And another, a yong damoſell, that was a Perfumer.

The ſubſtance of their loue is made manifeſt, by delighting in the preſence of the partie beloued: their faire pleaſing ſhewes, and playing on their breſt with ſuch mony as people giues them.

Theſe things with many more, the Gréeke and Latin Hiſtorians haue written of them: ſo that now I might conclude, the Elephant (of all ſpéedieſt beaſts) to be the

moſt

most Noble and perfect, his quallities being so neare in neighbourhood to humane nature: but that the Asse now presenteth himselfe.

Of the Asse. 6.

BVt behold the Asse approaching, who commeth Garlanded with glorie, and with a palme, in signe of victorie, obtained by his Nobleneſſe and perfections. Wherein he hath very much outgone the Dogge, the Horſſe, the Lyon, the Ape, the Elephant, and whatſoeuer other beaſt ye can deuiſe to name, not onely by his head, and the other partes of his bodie, but in excellencie of minde,

which (to ſpeake truth) is plainly manifeſted, and is much more honorable then the bodie, that but ſernes and obeyes to the emperie of the minde.

The Aſſe eateth of all things without making any differece.

Simplicitie is ſo naturally proper and giuen to the Aſſe, as in one or other kinde of meate, he contends not, or makes any difference at all. Let him come into a Gardain, ſoner falles he to ſarding on bryers and thiſtles, then on good lettice, or other rootes.

The Aſſe moſt ſparing in life.

In life (beyond all other beaſts in the world) is he moſt ſparing, ſuffiſing himſelfe with any little foode. And ſo long time will he endure hunger and thirſt, as it is thought he rather eateth to liue, then liueth to eate.

To his other noble qualities, this of patience may well be adioyned, patiently enduring all kinde of labor; without any alteration, without chaunge of place, without kicking againſt, or making ſigne of any diſlike at all. At continuall ſtrokes, he ſtandeth ſtedfaſtly, he weigheth not the woundes that comes by ſterne ſtripes, or the greeuous blowes that teares his fleſh to the bares bones: but willingly applieth himſelfe alwaies to his maiſters ſeruice.

The Aſſe refuſeth no load and is good in all paſſes.

He refuſeth no burthen, he goes whither hee is ſent, without any contradiction. He lifts not his foote againſt any one, he bytes not, he is no fugitiue, nor maliciouſly affected. He doth all things in good ſort, and to his liking that hath cauſe to imploy him. If ſtrokes bee giuen him, he cares not for them: and as our moderne Poeth ſingeth;

The Aſſe cares for no beating.

Thou would'ſt (perhaps) he ſhould become thy foe,
And to that end dooſt beat him many times:
He cares nor for himſelfe, much leſſe thy blowe.

The Aſſe a louer of peace.

He loyeth in peace, and takes ſuch deepe delight therein, as ye can finde no one beaſt with whom he would willingly meddle. For we ſee he ſtands peaceably conuerſing with them, yea, ſo kindly and louingly, as all beaſts are accounted.

counted brutish to him, in regard of carnall brotherhood, notwithstanding they are of so many diuers kindes. He will not defend his owne part of prouender layde before him, as we see all other beasts do, nor offers he to exclude any, that puts head with him in the maunger, not only is he content curteously to let him haue part, but to expresse more greatnesse of mind, many times he withdrawes himselfe, most liberally leauing all the foode to other, though himselfe were oppressed with neuer so great hunger.

Nor nedes his maister prouide varietie of meate for him, because

Poore chaffe and water are his bread and wine,
Laie on his back what heauie load thou wilt,
Yet mourne and euen is his seruice thine.

The Asse is moderate in drinking.

Not only in eating (as we haue said) is he modest, being contented with small allowance of simplest meat: but likewise he is most manerly in drinking, which was very well noted by our Poet, when he said;

He doth not as the Horsse, vnciuillie
Duck in his head to drinke: scant will he touch
The water, so is he vsde to modestie.

The Asse is addicted to many labours.

Columella affirmeth, that there is no beast, whereof a man hath more need, then of the Asse. He breakes the earth with the plough, drawes great burthens for the mill, the bake house, and carrieth corne from place to place, so that his labour is beyond all other. There is no Towne, no house, and lastly no place, that can imploy a more necessary beast then the Asse is.

No beast so necessary as the Asse.

Commodiously with necke, shoulders, and all his whole bodie, can he draw, beare, and carry vp & downe, all kindes of graine, and all things necessary for the vse of man: so is

there no other beaſt that can do it, or is ſo apt for it.

The Horſſe, Mule, and Oxe, are apt to draw and beare great lading: yet enter they not the houſe, or if they be brought in, it is forcibly by ſtripes, or ſuch like prouoking. But the Aſſe, verie mildely, or rather familiarly, yea, at a nod or becke only, goes euery where at his maiſters pleaſure. Into by-places, lodgings, halles, chambers, vp the ſtaires into Grayneries, carrying thither all things beſeeming each place: aſcending and deſcending very perfectly, being not troubled with the impediment of hornes, as the Oxe is, nor headſtrong, or vntoward to driue, as the Horſſe and Mule are.

His maiſter is not moleſted with thought or griefe, to make his proviſion for all the yeare, as ye ſée what care is had for all other beaſts: becauſe (as hath bene alreadie declared) he giues himſelfe to all ſorts of meates.

By the way as he goes (although he be loaden) hée takes his ſéeding, and let him come into what place ſoeuer, he will catch a bit, if commodiouſly he may. When it ſo falles out, that he happens to ſtand two or three dayes without meate, he is not therefore offended with his maiſter, nor makes any murmure thereat by his voyce. Hée makes no ſigne of chuſing his meate, by any kinde of geſture; as the horſſe doth by often neighing and ſtamping with his feet, if prouender be not brought him at time conuenient. But the Aſſe, whether he fæde or faſt, ſtill goes to beare his ordinary burthens.

And yet he is ſo curteous and diuine,
That, as the auncient prouerbe ſpeakes of him,
Water he drinkes himſelfe, for other carries wine.

We know that all kindes of beaſts were created by God, for the ſeruice of man: but what beaſt can ye finde,

where with

wherewith man may more be serued, then the Asse? Ye, beside all the commodities whereof alreadie we haue spoken, yet necessary for man: suffer the bridle to be put in his mouth, carries the saddle, and endures all other kinde of harnesse for horsemanship, greatly reioycing therein; whereby our Poet proceeding in his praise, saith:

His trappings are inough for him each day,
Oft with his saddle doth he feast himselfe,
And seemes a Tully, if so speake we may.

When hee is on the way adorned with his maister on his backe, not a little doth he delight him with his sweete trot, and so paceth lightly on, without any wearinesse to his ryder.

Moued (as I imagined) by these and other his honourable quallities, nature our most louing mother giue him a priuiledge, whereof he only might vaunt aboue all other creatures in the world. And this it is, that he is neuer molested with any of this hated small vermine, which we call Lice: and this very elegantly was noted by our Poet Prælibato, when of his gifts and praises, thus he sung.

One other gift this beast hath as his owne,
Wherewith the rest could not be furnished:
On man himselfe the same was not bestowne,
To wit: on him is ne're engendred
The hatefull vermine that doth teare the skin,
And to the bode doth make his passage in.

An other priuiledge is sollumne to himselfe, and nature most bounteously hath bestowed it on him: which is (as Plinie faithfully reporteth) that the hearbe vulgarely called Ferula, sodeinly killeth all other beasts that eates thereof, except the Asse, who thereon feedes boldly, without any dread of harme.

Besides

Beſide this, he hath no gall within him, as by Anatomie hath euidently appeared : a proofe ſufficient inough, without calling Ariſtotle to witneſſe, who confeſſeth the ſame in his fourth booke of the parts of beaſts.

Therefore it is not to be meruailed at, that ſo brotherlike he goeth with all beaſts, and trauelleth with man ſo quietly: which likewiſe was regarded by the ſame Poet, when he ſaid:

The Aſſe doth neuer harme, nor vſe deceit,
As do the Foxe and Wolfe, of rauenous minde:
Who ſtill for ſpoyle lye all the yeare in wait,
He boldly braues not any other kinde.
To ſuch as rydes him, he procures content,
And is a foe to warre or brabblement.

Such as delight themſelues in ryding on the Aſſe, ſéeme to haue no common or vulgare iudgement, becauſe they make choyſe of the very nobleſt beaſt, that euer was produced by nature. Wherefore it is not to be thought ſtrange, why our Poet exhorteth to ryde on him, ſaying:

Who would not go on foote, and yet deſires
An ambling Haqueney, or fine paced lennet:
Ryde he the Aſſe, that neuer failes or tires.

Afterward, to honor the Aſſe the more, thus he proceedeth.

A good regard (by nature) hath the Aſſe,
In Alexandria when to ryde they pleaſe,
They vſe none elſe, nor in the Eaſt like caſe:
But we that neuer can our mindes appeaſe,
With what our country yeelds by natures grace,
Seeke Dolphins on the hilles, Woolues in the ſeas.

The same Poet, to confirme how pleasing the delight of ryding on the Asse is, declares in a fewe verses, a little merrie storie, in this maner.

A pensiue man I met vpon the way,
Ryding no faster then his Asse would goe:
His sadnesse grew thereby as some did say.
One ryding faster, yet in scorne would know
His cause of griefe: whereon poore man (quoth he)
Ryde faster, and this fit will soone be gon:
Wherewith he turned, angry as might be,
Saying: My friend, leaue me, and ryde thou on.
I am to iourney as best liketh me,
This pace so sweet, and pleasing to my minde:
Is my delight; when galloping like thee,
Such pleasure and content I should not finde.

That the Asse is a beast, as apt to be taught as the Elephant, and goes very farre beyond him, though daily experience shewes vs much, yet shall it not be offensiue for me to recount an Asse-fauouring history, which maister Iohn Lyon, a most diligent and faithfull Cosmographer of Affrica, noteth in the eight part of his great volumme, where describing what notable things are found in Affrica, he discourseth on matters concerning the great Cittie of Cayro, and (among other) speaketh thus as followeth.

Hither were brought many pleasant iestes, especially such as teach Cammels, Asses and Dogges to daunce, a sight very pleasing to behold, chiefly in the Asse: for at a certaine time, one of these Iesters, when his Asse had danced a while, speaking to him, said in this maner:

The Soldane meanes to erect a goodly building, wherfore he shall neede to imploy all the Asses in Cayro, for carriage of lime, stone, and other necessary things. At these words, the Asse sodeinly fell to the grounde, turning his

héeles vp toward heauen, his belly ſwollen, and his eyes cloſed, euen in ſuch ſort as if he had bene dead. Then fell the man to many lamentable circumſtances, how he had loſt his Aſſe, and entreated the by ſtanders, that they wold helpe to requile him with another, and therefore to make ſome gathering among them: yet they ſaide, they did not imagine his Aſſe to be dead, albeit he ſtirred not, but knew his counterfeit drift was, to get himſelfe ſome money and prouender for his beaſt. Then they turned to the Aſſe, bidding him to ariſe: but he ſtirred not, although they laboured him with many ſtripes, and could not get to riſe by all their endeuour: then the man purſuing his former practiſe, ſaid to the ſtanders by;

Gentlemen, I giue ye all to vnderſtand, how the Soldane hath cauſed to be publiſhed by ſound of Trompet, that to morrow all the people in Cayro muſt goe forth to ſee his tryumph: commaunding all the faire gentlewomen in the Cittie, to be mounted on gaudy Aſſes, afterward, the beaſts ſhall eate good barley, and drinke the pure water of Nylus. No ſooner had the Ieſter ſpoken theſe words, but the Aſſe leapt vp on his fét, and brauely ſhewed ſigns of excéeding contentment: whereon the Ieſter thus began againe.

I heare it for credible, that a certaine peazant of the Countrey where I was borne, hath euen now made a requeſt to me, that this faire Aſſe of mine, might ſerue his foule ill fauoured wife to ryde on. The Aſſe, at theſe ſpéeches, (as if he had humane vnderſtanding) laid downe his eares flat, and beganne to goe about halting, feyning as if he had bene ſtarke lame. Then ſaid the Ieſter; doth yong and faire women pleaſe thée: Hereat the Aſſe merely liſted vp his head, euen as if he had replied, that they did.

His maiſter proceéding ſaid; Here are many both yong and faire: ſhewe me which of them beſt liketh thée. The

Aſſe

Asse running to make search, where diuers women stood to behold him, and making choyse of the verie faireſt and moſt honourable, to her he went, and touched her with his head. Then all the ſtanders by cried with a loude voyce: Behold the Ladie of the Asse, as making a merie ieſt of the matter. And the man mounting on his Asse, rode to ſhewe his quallities elſewhere.

But what greater example of an Asses inſtruction can we alleadge, then that which Ammonius Alexandrinus, a Philoſopher of no meane eſteeme, affirmeth: to wit, that he had an Asse was his ſcholler, and came ordinarily to hear his readings. This meruell moued our Poet to ſing:

There was an Asse once ſo ingenious,
As moſt attentiuely he heard the skill:
Of that praiſe-worthie man Ammonius.

But whither wander I, to gather matter of his praiſe in this point? when it might ſuffiſe me only to ſpeake of him, that which followeth in our Poets Canto, that is:

In ſooth I thinke that who ſo giues his minde,
T'obſerue his ieſtures, by good proofe ſhall ſee:
To Mathematique skill he is enclinde,
Becauſe without reach of Aſtrologie:
Aboue the reſt he doth the ſpring deſcrie,
For alwaies by his voyce the ſame is told,
When as he feedes, and delueth with his foote:
Or to the earth holds downe his head, be bold,
Raine doth enſue, to bide is no boote.

How wiſe and well aduiſed (beſide all this) the Asse appeares to be, I think there is not any man in the world but remembers & knows it wel inough: becauſe he will neuer return any way, where he hath once ſtumbled or falne.

And although he may be enforced thereto by his maiſters ſtripes, yet he hath a very reſpectiue care of his ſtepping his foote in the former place of offence: as with great wit our Poet noteth the ſame, ſaying;

Oh that the Aſſe were but ſo happie bleſt,
To haue a tongue (as men haue) to diſcloſe
How much his thoughts with vertues are poſſeſt,
Then would his deeds reueale what hidden goes.
For in what place ſo ere he haps to fall,
Heel'e nere returne to hurt himſelfe withall.

We cannot deny, but that the Aſſe ſerueth as a ſpectacle, and moſt ſingular example of patience, becauſe it is a vſuall thing for fathers, mothers, and ſuch like, ſimply to aduiſe their children or friendes, that in affaires of this world, they ſhould ſeeme to haue the backe of an Aſſe: meaning, that it behoues them (in all things) to arme themſelues with patience.

Should we ſpare to ſpeake of his conſtancie, wherwith how much he is endued, the Aſſe which was ſo diſpleaſed with them of Padua, doth very well declare. For they hauing drawne into the Cittie, the water of *Bacchiglione, where firſt of all the Aſſe vſed ordinarily to drinke: ſo outragiouſly did he ſhew himſelfe offended at this water mingling, as it is impoſſible euer after to make him drinke of that water. And herehence grew the Prouerbe: All Padua had not the power to make the Aſſe drinke, by reaſon he perſeuered moſt conſtantly in his honourable reſolution. In regard whereof, if we would giue him that due, which we owe as a debt.

A hood we ſhould prouide the Aſſe by right,
As to a perſon that ſo well deſerues it:
Shapte like the birds that ſingeth ſtill by night.

But to keep nothing from him that is reputed of worth, yet hold him still in estéeme, and render him such honour as is conuenient for him: let it suffise vs, before we offer in ought to despise him, that first we call to memorie, that through contemning and reprouing the Asse, some notable daunger hath ensued: yea, matter of death.

Who knowes not what happened to great King Mydas, because he offered wrong to the Asse? Let them looke on his picture, and they shall see his eares shaped like to the Asses. And therefore very wisely our Poet wrote of him, saying.

King Mydas that the Asse so iniured,
To his owne shame by Bacchus was reproou'd:
And had such chastisement as he deserued.

But let vs speake of some, who by the meanes of such wrongs offered, haue brought themselues to the extremest point of death.

There are now certaine yeares past, since I being in Zara, a citie of Sclauonia, I sawe one led to the gallowes to be executed, whose name was Iacomo Schiffalasino, who being first brought to prison among other malefactors, and by the discréet Iudge appointed to the torture, because he should confesse wherein they had offended, (he not hauing any detection wherewith to charge them, or that was sufficient to touch them as they should be.) But first he beganne to consider on the surname of Schiffalasino, and approuing that sir-name for a sufficient detection, terrified him thereby so strictly, and in such sort, as the poore man confessed the faults, which both he and his companions had committed. Whereupon, he caused him with the rest, to be hanged by the neckes, and (as the common prouerbe is) sent them to shake their héeles against the winde.

If this example may not be thought sufficient, let vs

then call to mind the death of Philemon the Philoſopher, who tooke offence at one of his Aſſes, that in token of a ſingular or magnificent minde, put forth himſelfe to eate of preſerued figges, which were ſerued in to the Table for his maiſter. Whereat he fell into ſuch extremitie of laughter or deriſion, that there ſodeinly he died; as our Poet merie excellently ſinging, affirmeth,

Philemon when his Aſſe he had eſpied,
To eate of Figges prepared for his table:
Such was his laughter, that therein he died.

But if contrariwiſe we would conſider, what good and happie ſucceſſe hath enſued, ſith encounters wherein the Aſſe hath receiued no iniurie, we might the more eaſily reſolue to honor and hold them in ſuch eſtéeme, as fortunate diuining auguries haue deſerued to be. And whoſoeuer hath made diligent obſeruation of them, ſhall finde they haue ſaued the liues of many, yea in doubtfull battailes and moſt bloodie fights, they ſhewed before hand aſſured victorie.

What ſaued the life of great Caius Marius, who had bene Conſull ſix times, but only an Aſſe? whoſe geſtures he diligently obſeruing, when by the Minturnes he was committed priſoner to Fauuias houſe: where he noted how ſwiftly he ruſht out of doore, and ranne to drinke at the neereſt fountaine.

He then aduiſing on this progreſſe of the Aſſe, ſayd: That the Goddes had ſent this beaſt before hand, to ſignifie, that by his ſodeine running to the fountaine, he ſhould receiue thereby moſt certaine augurie, that there was no other meane left for him to eſcape with life, then by water. Whereupon, (hauing gotten forth of the aforeſaid priſon) he went and imbarqued himſelfe at the next port, and fled into Affrica, where he ſaued himſelfe.

Vincentio Cartari, in his booke of Images of the auncient Gods, ſaith, that the Ambraciotti and Sicioni, people of Greece, being in warre togither, an ambuſh was laide

in

in a wood, to intrap them that were to issue forth of the Citie. At the same time it happened, that a man driuing his Asse toward the Citie, with certaine lading on his backe, his beast (by chance) sented a shé Asse going before, which made him follow after, braying so loud as possibly he could. And pacing on faster then his maister would willingly he should, both the Asses (at length) began to bray together, each beast answering the other, falling and rising with their voyces, in such straunge and confused noyse, that the Sicioni (terrified with the murmure) were glad to be gone from where they laie hid, and so betoke themselues to flight. The Ambracioti being aduertised thereof, pursued and ouerthrew them.

Afterward they made a goodly Asse of mettall, which they sent to be offred at Delphos, in the Temple of Apollo, for a memorie of their good fortune by the Asse: and which they perswaded themselues had not else happened to them, but only by that singular beast.

Higinus the Historian, recordeth, that when the Goddes Bacchus and Vulcan fought with the Giants, they entred the battaile mounted on Asses.

We read likewise in Hedorotus, the father of the Grecian history, that Darius going to warre against the Scithians, led with him a great nomber of Asses, that only by their noyse and braying, made all the enemies horses take them to their héeles. Afterwards the Scithians comming to assault Persia, their horses were againe so affrighted with the dreadfull voyce of Asses, as they fled, and could not be enforced to abide.

Our Poet, by these and such like effects, being earnestly sollicited, very elegantly singeth in this maner.

Forced to flight by his commaunding crie,
A mightie Armie did the Asse dismay:
By Scithians brought to warre, yet glad to flie.

Beholde then, whether wee haue good cause or no, to holde the Asse in all estimation: yet in these vnthankfull

dayes of ours, we ſée him ſolde for a moſt baſe, or rather a vile price: albeit in elder ages he was of dearer value then euer was any other beaſt in the world.

Marcus Varro rehearſeth, that in his time an Aſſe was ſolde for ſeuentie Seſtertiaes: which according to Budeus and other Computiſts, amounteth to the ſumme of a thouſand and fiue hundred crownes. Moreouer he addeth hereto, that he ſawe foure Aſſes rated at foure hundred Seſtertiaes.

Plinie teſtifieth, that an Aſſe was ſold for a very great number of Crownes, albeit the certaine ſumme I do not now readily remember, but any one may reade it truly ſet downe, in the ſeuenth booke of his naturall hiſtorie.

Lampridius telleth vs, that Heliogabalus the Emperour, when he would beſtow a magnificent gift on the people of Rome, vſed to giue them certaine Aſſes: meaning, that a ſpeciall and rare eſtimation conſiſted therein, becauſe indéed it was the gift of an Emperour.

Marcus Polus, in the firſt booke of his voyage to the great Cane of Cathaia, the eleuenth Chapter, where he ſpeaketh of the Perſian kingdome, ſaith; In this kingdome are there likewiſe Aſſes, the very faireſt and greateſt that are in the world, which are wont to be ſomer ſolde then horſes. And the reaſon is, becauſe they eate leſſe, and beare greater burthens: beſide, they diſpatch more myles in a day, then the Horſes or Mules are able to do, nor can they endure ſo much labour as the Aſſes will.

Wherefore the Merchants of thoſe parts going from one Prouince to another, paſſe through great deſarts and ſandie places, where growes no herbes or graſſe at all: and by reaſon of the great diſtance of wells and ſweete water, they make their dayes iourney the longer, wherefore the more gladly they vſe theſe Aſſes, becauſe they are ſwifter, runne better, and ſerues them with very ſmall expences. They vſe Camells likewiſe, who beare great lading,

and

and are not chargeable: but yet they are not so swift as their Asses.

But let vs admit that the Asse had not these vertues, nor that there were founde in him any of the qualities whereon we haue discoursed: yet can we not deny, but he hath one only gift, which in Nobilitie & perfection, makes him alone to surpasse any other kinds of beast whatsoeuer (I meane thole vnreasonable) that euer nature brought forth. For she neuer meant to produce the kindes of he or thée Mules, whereas the Asse is the only cause they are engendred, and maintains them in the world, to the great commoditie of man, as daily experience sufficiently testifies. Wherefore our Poet thus sings thereof.

The Asse was reckoned by his great deserts
Most honorable, and who him molested:
According to their faults were punished.

But because I would draw to an ende, I conclude, that of his honorable qualities, worthie all commendation, I haue not as yet declared the least particuler: by reason they are such and so great, that whosoeuer would collect them all togither, may as easily conuey all the water of the sea into a little glasse, or contend with a thing that of it selfe is infinite.

Yet will I not so giue ouer, but adioyne to the ende of this first part, that which our Poet firmely beleeued of the Asse, when he said,

In learned Schooles, for wisedome might he read,
But infinite I know therewith dispence:
And do that office in his excellence.

In conclusion, for whatsoeuer either hath beene or may be said, the nature of the Asse is good, pleasing, humble and

curteous: which foure rare qualities, are farre contrary to the theft, pride, vnrulineſſe and villany of other beaſts.

The end of the firſt part.

The Nobleneſſe of the Aſſe.

The ſecond part.

ALl the matters wherof we haue ſpoken in the former part, to ſhewe the perfection and Nobleneſſe of the Aſſe, I may ſafely affirme to be of little or no auaile at all, or profitable in ought to humane kinde: conſidering what benefit is to be receiued by his excrements, as alſo from the members of his bodie, after he is dead.

But to the end that all men (of what condition ſoeuer) may perceiue I ſpeake nothing but the truth, I am determined in this ſecond part, to make choyſe of other matters then is before. Beginning with his fleſh, which when the Aſſe is yong, is very ſauourie and delicate, and may compare with all other ſorts of fleſh whatſoeuer.

And though it be not in vſe, as the fleſh of the Calfe, Kidde, or ſuch like: queſtionleſſe the reaſon may be, that nature, the moſt wiſe preſeruer of all kindes of beaſtes,

hath

an Aſſes head was ſold for foure ſcore pence. And they that ſo bought them, fed thereon with ſuch ſweetneſſe and delight, as if they had eaten the very daintieſt meate, that could be bought for a greater price.

Plutarche rehearſeth, that in a certaine warre King Artoxerxes made, an Aſſes head was likewiſe ſold in his Campe for ſeuentie Drachmaes.

But leaue we the Aſſes head in ſo great eſtéeme to be eaten, as alſo the fleſh wherein the bones thereof are cloſed: and ſpeake we of the laſt and chiefe benefite, which we receiue by the head of the Aſſe, when it is cut off, and the fleſh parted from it.

What merueilous properties and vertue is included in the ſaid Aſſes head, the poore husbandman wel knows, and great profe is made thereof in many places of Italy, as alſo diuers other territories beyond the mountaines.

Hence enſues it, that in the other partes of the lande about Breſcia, we ſée in many places, the heades of Aſſes fixed on the ridge of walls and buildings: which in opinion of the vulgare was, becauſe Goblins and dancing Fairies that runne in courſes, haue bene ſéene to plaie vp and downe vpon them.

The Lapidaries ſay, that there is a ſtone in the Aſſes necke, called the Aſſe ſtone, which by the opinion of Magitians, hath no ſmall vertue: and perhaps it may be the ſame ſtone, which Albertus Magnus calleth the ſtone Aſia.

Dioſcorides writes, that the liuer of an Aſſe eaten faſting, helpes them that are afflicted with the falling ſickneſſe. The ſelfeſame power and vertue (ſaith he) hath the Aſſes hoofe beaten into powder, and drunk in white wine.

The dung of an Aſſe, wrapped in a linnen cloth, and layd on his head that hath much blood abounding in his noſe, doth withdraw it, and makes it perfectly ſound, as al Authors that haue written in Phiſicke do affirme.

Plinie

hath prouided that man shall not be drawen with any desire to eate thereof, but first hath rather chosen to put into our mindes, that such as heare the meaning of such flesh, are wont to make a scornfull loke thereat. And this may be to the end, that if perhaps men should taste therof, they would become so couetyng thereafter, as despising al other kindes of flesh, they would giue themselues only to feede on the Asse, whereby sodeinly might ensue the destruction of the Asses kinde: and so they should become of such deare value, as they were in the times whereof alreadie we haue spoken, as Marcus Varro saith them solde, and Plinie reporteth.

Herehence doubtlesse would arise this hurt, that poore men, who maintaine themselues and family by the helpe of an Asse onely, should not be able to buy any, not hauing the meanes to laie out so great a summe of mony.

That this kinde of flesh in sweetnesse excell all other, the noble men in the kingdome of Scotland are so perswaded: for I haue heard of a Scottish Gentleman, who in Sciences hath made so great profit, as the principall students in all Italy haue not a little admired him, when he heard that such a miserable slaughter of Asses was made in Mantua. The aforesaid Gentleman affirmed to me, that no banquet in Scotland was reputed of any value, where the flesh of a young Asse was not to be had.

In the good and memorable time of Pius Quartus, began they not to make a vsuall seruice therof, both in feasts and banquets of greatest importance? And if the rounde table of the mightie Lord of T. called Triclinium, could speake, hardly would be credited the quantitie of Asses flesh, which in those times was eaten thereon.

And did not Mecenates vse Asses flesh, as a foode most delicate?

We read at a certaine time, in the Citie of Samaria,

Plinie saith, that the drinking of an Asses milke, is the chiefest remedie to helpe them that haue receiued poyson. Hereto we may ioyne, that it is a present remedie for the swelling of the ioynts, as also it cures the gout.

Besides this, he addeth, that the same milke mingled with a quantitie of honie, is a most admirable helpe for them troubled with the Dissenteria, especially if it bee drunke fasting.

Finally, the vniuersall Academie of Phisitians do herein agree, that the drinking of an Asses milke, cureth many and sundry infirmities, whereof my skill serues me not to make report.

But well I know, and thereof am able to yéeld a most certaine testimony, that to an especiall friend of mine, who not long since was greatly grieued with the stone, report was made of the vertue of this milke, whereof he drinking as the very latest remedie of hope, not only receiued the most singular benefit of recouerie from the point of death, which he sawe him vnlikely to escape; but likewise attained his former health and good disposition.

Suetonius Tranquillus reports, that Poppea wife to Nero, euery morning vsed to wash all her bodie with Asses milke: only to cherish and maintaine health, beautie and softnesse, as also to make the bodie amiable and delicate. For this purpose she had fiue hundreth Asses continually kept, and such especially as very lately before had foled their yong: which vse, from that time to this present day, hath bene obserued by many of our greatest Matrons, and among all the rest, by Ione that was the Queen of Naples.

But to speak some what concerning the vertue of this beasts skinne, do we not reade, that if it be taken and vsed as a mantle, to wrappe about a childe while he is in the Cradle, that it causeth the vertue of courage and boldnesse in such sort, as when he comes to yeares, he shall neuer

knew the man to be affraide of?

Nor we not likewiſe by daily experience, that ſuch as ſléepe vppon an Aſſes ſkinne, or vſe it vppon them as a couering, ſhalbe frée from vermine or Lice about them?

Hereof proceéds it, that maiſters, maiſters mates, mariners, captaines and ſuch like, as ſerue either in ſhippes or gallies, haue ordinarily theſe ſkinnes about them.

The forenamed vertue, qualitie and gift, conſidered by our Poet, altogither enforced him to ſing in this maner.

I will not ſtand to tell the long diſcourſe.
Of Dioſcorides, Plinie, and the reſt:
Whoſe skill in phiſicke ſprang from foundeſt ſence,
Vrgde them to write great matters of this beaſt,
Concerning medicine, all of ſoueraigne might,
Which for good cauſe I ſpare here to recite.

Yet will I not forbeare to rehearſe, that if we haue ſuch conſideration, as ought be vſed about matter of great profit, we ſhall receiue ſome by this ſkinne, when it is laboured and made with holes in many places, that it may ſerue as Siue or Hearſe, wherewith commodiouſly we take vp corne, or whatſoeuer kind of puiſe beſide, to cleanſe it from the duſt and other matter of annoyance: we ſhall then be enforced to confeſſe, that without the benefite of this ſkin, very hardly could we deale in ſuch buſineſſe.

Hereto let vs adioyne another commoditie, which we receiue by this ſkinne in the ſharpe aſſaults of warre, ſéeing thereof is made the Drums and Tamburines, with other ſuch like inſtruments fit for the vſe of warre: which being to ſuch proportion as they ſhould be, and ſmitten on (as men are inſtructed in the manner how) they deliuer ſuch an apt ſound, as awakes and cheares the minde of a

man,

man, although he were neuer so cowardly & timorous, prouoking him to the battaile, making him withall, fierce and couragious, bee the assault neuer so hotte and perillous.

What shall wee then say of the Asses bones? Is it not a thing especially to be noted, that the marrow being taken forth, such a kinde of Flute is of them, as yeldes a very sweete and pleasing harmonie?

This was the cause which moued the Ambassadour of the great Duke of Moscouia, that went to Rome the last yeare, to demaund whereof those instruments that wee call Cornets, which in honour of him (among other musicall instruments) were sounded when he entred his lodging, which the noble Gouernour of Verona had prouided for him. And being answered that they were of wood, couered with this beastes skinne, he meruailed greatly thereat. And albeit he graunted, that they gaue a moste pleasing melodie, yet hee saide, they were not comparable to them made of Asses bones in his owne Countrey.

Then may we safely (on the Asses behalfe) affirme with our Poet.

Aliue and dead, in flesh and bone he soundes.

I am resolued then to reade no further in what I haue spoken of, concerning the qualitie, vertue and properties of the Asse, and of his bones: because if I would, it were conuenient for me (according to our Poets opinion) principally to recount.

How Sampson with the Iawe bone of an Asse,
Vanquisht the Philistines: And from one tooth,
A mightie streame of water foorth did passe.

Then at this Cantos end let vs cõclude this point, only we

we muſt néds except, what may not wel be ſhadowed with ſilence, becauſe it is little leſſe then miraculous, and is rehearſed by Apuleius, in his booke of Countrey matters. If any man bitten by a Scorpion, doth ſodeinly mount vppon an Aſſe, ſitting with his face toward the Aſſes taile, all the venome of the Scorpion which the man hath receiued, ſhal part from him, and enter into the Aſſes bodie whereupon he rydes, and the Aſſe ſhal preſently be ſeene ſwolne, changed, and complaining, as if he had bene bitten by the Scorpion: ſo that the man ſhalbe ſoundly recouered from any peril of the poyſon. The proofe heereof, the before named Author affirmeth, that by himſelfe it hath very often and many times bene ſéene. If men then receiue ſuch a benefit by the Aſſe, he that ſhould conceale it from being knowne, I leaue to the iudgement of the Aſſe-fauouring Reader.

Likewiſe let him be ſo cenſured, that ſpares to ſpeake, what Plinie rehearſeth in his ſecond booke and twentieth Chapter, that of the corruption in the Aſſes carcaſſe, is engendered the blacke Flie called a bëtle: which Flie, as is ſaid in the thirtieth booke and ſecond Chapter, the people of Egypt worſhipped as a God, perſwading themſelues, that it was the very image of the Sun. And this was, becauſe all the Bëtles (as Elianus writes, and Suydas likewiſe confirmeth) are male-kinde, and haue no female among them: in this maner then is their engendring continued.

The ſéed of the Ore, Horſe, or dung of the Aſſe, ſpilt or ſpred on the ground, which afterward they turne togither with their féete, making therof the faſhion of a bed, and ſo lye thereon, and circle it for twentie eight dayes togither, when it receiueth forcible heate at the time for them to take life, and thus appeares new engendred Bëtles theron, which are like to the Sun, becauſe he likewiſe ſpreads on the earth his vertue ſeminall. Thus by his continuall courſe are they encreaſed, flying vp toward heauen and the

heate

heate of his beames, and as the Moone renoiweth euerie moneth, so doth this kinde of Beetle still renew.

Now let vs speake a little of the vertue which naturally appertaineth to the hose of the Asse, according to Plinie, when it is boyled in Asses milke, and applied to weak sighted eyes, it helpes them greatly, taking all offence whatsoeuer from them, and cleares the sight most miraculously.

Plutarche writeth, in the life of Alexander the great, that the poyson giuen him to drinke, was an exceeding cold water, gathered from a certaine Rocke in the Countrey of Nouaria, which cannot be kept but in an Asses hose: for all other things are not able to hold it, but will breake by reason of the extreame coldnesse.

Such then, and so many are the stupendious actions, notable graces, and supernaturall gifts or qualities of the Asse, which can neuer be sufficiently commended: as therfore he deserueth to haue the chiefe place, amongst all brutish beasts liuing on the earth. By iust equitie whereof, our Poet being intirely moued, thus singeth.

If I would sing his due deserued praise,
This, nor another leafe would me suffise:
To name the vertues that him signifies,
And giues to him the palme of following daies.

Hence is it, that we need make no great meruaile, why the auncient Astrologers, moued by his so many natural perfections, Noblenesse and excellencie, do honour him in heauen with the name of two starres, placed in the signe of Cancer, called Asinelle, and in an other place they set down three, named Præsepe Asinelli, the Asses maunger.

Nor can I but deplore (as succeeding in this place) the great and diligent regard, which euermore the auncient

magnificent Lords had, to make (as one would ſay) the Alles name immortall, perſwaded, moued, and prouoked thereto, by his ſo many rare and excellent qualities, in aboundant ſort beſtowed on him by nature, and ſpeciall benignitie of celeſtiall fauour.

To the end I may then with ſome gratitude of mind, leaue ſuch a memorie to poſteritie, as ſhall make the Alles name to be perpetuall: note how theſe things following haue bene entitled, and honoured with the name of the Alle.

1. Cities.	13. Vallies.
2. Caſtles.	14. Towers.
3. Boroughes.	15. Fountaines.
4. Villages,	16. Sepulchers.
5. Ilands.	17. Bookes.
6. Seas.	18. Lawes.
7. Ports.	19. Flutes.
8. Mountaines.	20. Scalkes.
9. Riuers.	21. Games.
10. Bridges.	22. Dathes.
11. Stræts.	23. Proper names.
12. High waies.	24. Families.
	25. Prouerbes.

And to the end this which I haue ſaid may apparantly bee knowne, binding my ſelfe willingly to the Alles name, it will be hard for me to gather, and conſort in this place two named things, for each of the fiue and twentie before declared: that only beare memorie of the Alle, and ſo ſhall do for euer.

Nor ſhall I need to collect any more then two of each, though for euery one I could ſet downe ten at the leaſt: becauſe I am loth to be troubleſome to my ſelfe, as alſo fearefull to hinder any from imitating the ſteppes of ſuch Alle-friends.

1 One of the most principall Cities in Persia, not farre off from the great Citie of Solencia, is called in the Persian tongue Zaucamora, which in our language is as much to say, as the Asses Citie.

2 In Peloponesus, or Morea, if we will so call it, neere to the sea that lieth toward the West, is the Citie named Asinari.

1 In Calabria, at the Marquesate of Oliuto, there is a Castle called, Castello del gl' Asini.

2 In Friuli, about ten myles distant from Asola, is an other, tearmed Castello Asinino.

1 In the territorie of Placentia, is a village named Villa discontral'Asino.

2 Neare to Rome, as ye go toward Braciano, is a Village that hight Asina bella.

1 In the territorie of Siena, is a Borough called Asina luuga.

2 On the way as we ryde from Bologna to Florence, betwéene Loiano and Pietramala, we come to a Borough tearmed Scarcalasino.

1 Asinetta, is an Iland at the mouth of the red sea, not much distant from the land on the East side, where stands the strong Citie of Aden.

2 In the Cupine sea, called Mare Maiore, on the North part, neare to Palus Meotides, there is a little Illande, which aboundeth with swéete water, and it is called Isola Asinina.

1 Olaius Magnus, a most diligent writer of the North parts, affirmeth, that the sea which from Norway we saile by, to the Prouince of Lapponia called Schiuziroffi, in our language is tearmed Mare Asinene.

2 The great spacious [illegible] which from the Realme of Ireland, passeth on to Iseland: of the Countrey people is called Mare Asinesco.

1 In the Aegean sea, neare to the Castle which vul-

gartly is called Dardanelli, on the ſide of Aſia; is to be ſeene a moſt faire Port, though not ouer bigge, and it is named Porto Aſinino.

2 In the Iſle of Cyprus, before we arriue at the hauen of Famogoſta, a Port is found, which is not very ſure, for yeelding shelter from the colde Northeaſt winde, it is called Porto Aſinetto.

1 Ten myles of from Florence, may ye diſcerne the mountain Aſinaro, where the obſeruant Fryers of a Monaſterie builded on the top of the mountaine, daily ſerue God.

2 On the part where Abrucium is ſeated in Italy, is Mount Aſinello, on the top whereof is a Church dedicated to S. Euſtatius.

1 Neare the water Treuio, by Abrucium, is a little Riuer named the Riuer of Aſino.

2 In the territories of Raguſa, or Epidaurus, within fiue myles diſtance of the Citie, runneth the Riuer Aſineſco, which is a nauigable water, and hath a defenceable Port at the Sea mouth.

1 Among the ruines of Aquileia, which was deſtroyed by Attyla, is to be ſeene part of a moſt ſumptuous Bridge, at the head whereof, ſtands a huge Aſſe of very pure marble, which with her Duggés ſeedes two ywng Aſſes, and this Bridge is yet called Pont'Aſinone. On the other part of the ſame Bridge now ruined, as the eldeſt men of the Countrey auouch, was another goodly Aſſe made like the former, the reliques whereof are yet to be there ſeene on the ground.

2 In Cicilia, neare to the Citie of Catanea, within two myles, there palleth an indifferent great Riuer, ouer which is a goodly Bridge of wood, whereon foure Cartes may eaſily meete togither, and it is named Pous Aſini.

1 The large ſtreete, whereby we paſſe along from the Market place, vnto the Cathedral Church of S. Mauritus,

in

in the Cittie of Lypara, is called Asinesca strẽte.

2 In the auncient Cittie of Perugia, there is a strẽte which dirct to the Monasteris of Couented Fryers of S. Frances, and it is tearmed the Paradise of the Asini.

1 In Friuli, on certaine high downe bearing hilles, where the auncient familis of the Gozdes of Sauorgnani haue their iurisdiction, is a way that leadeth to a certaine Castle of theirs, named, Here fell I with mine Asse. Which wozds are there engrauen in very hard stones, that so faire a memozie of the Asse might not be fozgotten.

2 In Apulia is a great way of tenne large myles, by which they passe from the great Tower, till they come to Mount Iargano, it is called Longasina.

1 There is a vale by the way, as ye goe along from Fabriano to Cammerino, neare to the shipping place of the auncient Varrani, now Lozdes of the said Cittie, and it is named the vale of Asini.

2 Neare to the parts of Heluetia, among the Cantons where Zurich is named, ye haue a valley called Asinari.

1 At the Citie of Bologna, there is a Tower which fo2 height contendeth with the starres, called the Tower of the Asinelli.

2 A Tower of lesser height is to be sẽne in the Pzouince of Basilicata, otherwise called Lucania, without the walles of the Cittie of Venafro, on the West side, and it is tearmed the Tower Asino.

1 A Fountaine plentifully abounding with water, is to be sẽne on the confines, betwẽne Pipeono and the Castle of Souino, it is nominated, Fountaine Asini.

2 Passing the Riuer Paudra, and leauing the cozner of the way, whereby we goe to Modoua, there turning on the left hand, and within a quarter of a myle onwarde, standes a Fountaine beautified with engrauen stone, yet passing vnder a goodly vault by thzee great pipes of mettall, we neare rotten and defaced; out of them comes great

aboundance of water, and it is called Fountaine Asinara.

Hauing so lately mentioned the Citie of Modeua, I call to minde a memorie concerning the Asse, which the said Citie long time kept among other things, with good regard. And it was a milking paile, wherin a citizens Asse of Bologna had drunke: for it happened, that about matter of the confines, warres ensued betweene them of Bologna and Modeua. They of this part, at one time among other, made a tumultuous inuasion on the territories of Bologna, and finding some encounter which they looked not for, by reason of their vnorderly proceeding: they were enforced to returne, yet they sought for some bootie in the stable of Bolognian Cittizen; from whence the maister thereof had but lately before taken forth his Asse, and for feare escaped away thereon. There found they the milking paile, wherin the Asse before spoken on had drunke, which they tooke away with them, and mounting it on the point of a Launce, after the maner of carrying some great Trophée, they returned therewith to the Cittie, all the people of Modeua running to gaze theron, as at a most rich spoyle gotten by conquest of warre: which by them long time after was kept as an especiall example: as we reade in the booke called the Annales of Lombardie.

But nowe returne wee to the other memories of the Asse.

1 At the Cittie of Vercellis, in the Church of Saint Lazarus, is to bee séene a goodly auncient Sepulcher of Marble, on the couerture whereof, is verie liuely carued an Asse lying along verie formally, euen as the figures of men are shaped vppon Toombes. And there are certaine letters engrauen at the feete of the said Asse: but nothing can be made of any sillable, by reason they are so defaced by antiquitie.

Here I confesse, and that for some reuerence, which dutifully I beare to the Asse, not to haue founde any other

Sepul-

Sepulcher, carrying remembrance of the Asse, but only this one: albeit I haue spared no labour, in reading ouer bookes sufficient, beside all other possible dilligence imployed.

1 Apuleius wrote a booke intituled, the golden Asse.
2 Plautus composed a Comedie, called Asinaria.

I could neuer know what booke that was, which gaue matter to our Poet thus to sing.

Now do I call to minde a new rare praise,
Worthie so many Dukes and Emperours,
Which in the Asses booke is found alwaies.

Wherefore I am now content to prosecute the search therof no further, in hope another time to vnderstand more of it.

1 Bartolus, the famous Lawier, in L. 1. F. de sup. L. leg. speaketh of a lawe, which willeth, that the Testator making a bond of his moueables to a straunger, and letting passing his setled good to his kindred, that rightfully should as heires succéed: this lawe limitteth and appointeth, that his Asse (if he happened to haue any) is not comprehended among the moueables. But as a good, stable and setled, without any other implication, the same Asse shall remain to his kindred ý do inherit the goods seated.

And this lawe (for this purpose) do I account sufficient, because I am loth to trouble my selfe, in searching huge lawe Libraries for any other: for my labour therin would excéed the Asses.

1 No sort of frutes are found, but beare name of some beaste, or of a man, as the Apple of Appius, the Prune Maximillian, of Maximilianus: and that of the Asse, which is the sort of Prunes, named great, good, faire and yelow, being rightly tearmed the Prune Asinare.

2 There is a kind of Cucumber, which much auaileth

for

for medicine, and it is called Cucumber Aſini.

2 Nouius Marcellus recorded, that the Romanes of old would celebrate the feaſt of the gardein God, whereat the husbands children only should be present, each one outbraying other vpon his Aſſe, and so ryding on this beaſt, three times they would circle the temple about. Afterward they should caſt lottes, and his Aſſe to whome the lot fell, must haue his throte cut; with whose blod each filling a little glaſſe viąll, they would striue to maiſter one another by throwing the same in the face of ſtatue, which represented the God of the gardein.

2 Herodotus a moſt auncient writer reports, that the Grękes were wont yearly to celebrate the feaſt Aſinaria: in memorie of that notable victorie, which the Athenian had againſt the Perſians, neare to the Riuer Aſinone.

1 Among all the paſtimes, wherein moſt and leaſt delighted concerning table play, was the game called Scarralaſino, to wit, vnload the Aſſe: whereat, by imitation of the Aſſe, who ſuffers himſelfe to be ridden by all persons indifferently, all the ſtanders by may play, and eaſily learne it without any labour.

2 Schoole-children were wont to put some heauie thing on their head, and binde an arme behinde being firſt hood winckled; then would the reſt runne about him thus vſed, ſinging.

Vnload the Aſſe, and if he feele not,
Looke to his ſtanding, that he reele not.

1-4 Diodorus Siculus declareth, that at ſuch time as the Iſle of Scicile was gouerned by tyrants, there was a ſtatute, that a woman offending in adulterie ſhould frée her ſelfe, ſwearing ſhe had not committed adulterie, being brought before the head of an Aſſe, which for this purpoſe was

was kept in the temple dedicated to God Bacchus.

2 There was an vse among the Gentiles, that they (in ieſt) willing to giue an oath to children, they would faſten a lampe at their garment, with a haubercher after the faſhion of a long triangle, and holding thereby, ſay, I sweare here vpon this eare of the Aſſe.

Here it remaines to ſpeake of them, that of olde haue bene named by the Aſſe, and of families likewiſe, which haue called themſelues of the Aſſe. But becauſe they are infinit, and all the ſkinnes in the land of Madiam cannot containe them: I intend only to name two, as hitherto of the reſt I haue done, leauing the endleſſe number of the other, to them that liſt imploy their paines about ſuch a buſineſſe.

But yet among ſo many, I muſt not forget that famous nauall victory, which the auncient Perſians brought with them out of Egypt: and Noacles a moſte excellent Painter in thoſe dayes, deſirous to remember the ſame by his Arte, painted an Aſſe, drinking at the Riuer Nilus, in deſpight of the Crocadile: which being ouercome in power, and thus ſubiected, ſtode patiently to ſee him drinke, as Plinie reporteth.

1 Then not to let paſſe in ſilence, the names of men called Aſſe, as their proper names, I may firſt alleadge the name of Asinius Gallus, who was ſonne to Scipio Africanus.

And who deſires to know an infinite number of men, both Senators & of other diſcents, which by proper name were called Asini, let him reade Ciceros Epiſtles to Aticus, where he ſhall finde an endleſſe beadrole.

2 Here may I wel inſert the name of a famous man, a moderne Cittizen of Florence, of the auncient family of the Asini: to wit, maiſter Asino, whome the Hiſtorie of Florence faithfully reports, to reforme and correct the ſta-

tutes of the merchaunts, for which his Aſſe-glozing name will for euer be renowned in that Citie.

Pindarus, and Macrobius, in the firſt booke of his Saturnalles affirmeth, that the famous Greeke, which made the Horſſe of wood, by meanes whereof the Grecians got the Citie of Troy, was called Aſinon: whereas Virgill naming him Sinon, we may ſafely auouch, that the good Poet, who fauoured the Troyan part, from whence the Romanes had their originall, was procured to alter the name of the aforeſaid Aſinon: euen no otherwiſe then the Grecians did, when by publike decree he was cenſured with baniſhment, that ſhould ſpeake of his name, who to get himſelfe fame, ſet on fire the Temple of Diana at Epheſus. And ſo to conquere with obliuion ſuch a famous Aſinon, whoſe praiſe well deſerues to liue for euer: they haue taken away his names firſt letter, and in ſtéed of Aſinon, call him Sinon.

1 We haue alreadie declared, that in Florence liues the noble Familie of the Aſini.

2 In Piſa likewiſe is there another, and in Bologna that of the Aſinelli, where alſo is ſtil celebrate the famous Tower, which the noble Aſinelli in elder times erected. But to what end trouble I my wittes in this maner, ſéeking by the light of an Aſſe-friending lanthorn, for names, ſirnames, and families? ſéeing our Poet himſelfe thus ſingeth.

If I ſhould ſpeake more matter of import,
By grounded reaſon I might ſafely ſay,
The Aſſe in men that are of learneſt ſort,
Seemes to haue priuiledge and greateſt ſway.
Tis too well knowen, wherefore I ſilent ſit,
As hauing thereof neither ſpoke or writ.

Beſide

or one voyce and a halfe. Then their variable contrarietie amongſt them, when one deliuers forth a long tenor or a ſhort, the pauſing for time, breathing in meaſure, breaking the minim, halfe minim, or verie leaſt moment of time. Laſt of all, to heare muſicke of fiue or ſixe voyces, chaunged to ſo many of Aſſes, is amongſt them to heare a ſong of world without end.

Hence is it, that a man being ſo attentiue to heare this kinde of Aſſe muſicke, cannot liſten or lende his eare to what elſe is ſaid to him, and therefore it is lawfull, by perticular priuiledge of the ſaid May moneth, to repeate the words to ſuch, as without offence would learne them by heart: nor ſhall it be taken ſo vnmanerly done, as it were in any of the other moneths.

2 When Apuleius ſawe himſelfe tranſformed into an Aſſe, he reſolued to ſhewe his maiſter, by the effects of all his perſonage, the great loue he bare him. So after the maner of the houſe Dogge, kéeping his hinder féete on the ground, and riſing vp with his former, he ſo clambred vpon his maiſter, as but a while before he had ſéene the litle Dogge do. And albeit his kinde Aſſeiſh intent he diſcloſed to his maiſter, yet ſuch maner of ſalutation in him was not taken in good part. Hereof then it comes, that when a man ſuſpects or miſdéemes of an others familiaritie, he vſeth to ſay, He plaies the Aſſes paſtime with me.

So was it wont to be ſaid; What the Aſſe giues in, ſuch he receiues. But becauſe this Prouerbe is euidently of it ſelfe, as it it were *Omne agens repatitur in agendo*: I will beſtow no more paines in declaring it, nor yet of this which followes.

What Aſſe or Hare will be ſo bold,
To leape a pit ere he it behold?

For

Beside all this, I do not meruaile a little, seeing such an infinit company of soles, who being honoured with the excelling name of Asse, will yet runne headlong to brabble and quarrell, when setling to their weapons, they will slash and cut they care not with whom. All which happeneth, by reason it is no common vse, to apply the name of so Noble a beast to man: who notwithstanding cares not for the ignomie, to bee tearmed after other wicked beastes more vnbeseeming, as to be called Beare, Lyon, Dogge, and such like.

This was the cause, that our Poet moued by a thousand reasons, saith;

Nor know I wherefore choller doth so daunt,
A man when he is tearmed by the Asses name:
Whereof (me thinkes) much rather he should vaunt.

Now proceed we to speake of the Asses Prouerbes.

1 When a man will not repeate his wordes againe, he vseth to say, It is May no more, or May is past: so things are auoyded from twise speaking. The meaning hereof may be this, because the first moneth that Asses do make knowne to the worlde, their louing nature to each other, they send forth their goodly, sweet, and continual brayings, whereof they forme a melodious and proportionable kinde of musicke. Nor thinke I that any of our immoderne Musitians can deny, but that their song is full of exceeding pleasure to be heard: because therein is to bee discerned, both comord, discord, singing the meane, the beginning to sing in large compasse, then following on, to rise and fall, the halfe note, whole note, musicke of fiue voyces, firme singing by foure voyces, three together,

Nor likewise of this, to wit.

Who washeth an Asse head, looseth his sope.

Nor will I stand trifeling the time, to know whence many words are deriued, which in regard of their excellencie, are breathed forth but by a letter, or as we say in latine.

Quæstio de vmbra Asini.

Asinus ad liram, and such like. This I say were no otherwise, then as one meaning to walke hande in hande with a Philistian, should sodeinly breake his head: inough is well.

Now concerning the aforesaid qualities and memorie of the Asse, it is no great meruaile, that the auncient wise men should make such a great account of the Asse, which in like manner hath often made me to admire, considering, that with all they could procure, to make the said beastes name immortall, by so many denominations as we haue seene: neuertheless, there is not founde any Commonwealth, any Emperour or Prince, that cared to beare this signe of the Asse, not painting him in their Scutchions, as their proper Armes, not vsing him as an imprese. The reason hereof may be, that in prouing his deeds, they haue left him to vs, who being of the Christian name, should likewise shewe the same by deedes to the worlde: bearing him for our proper Armes, because we know the simplicitie, meeknesse, and other pleasing qualities, wherewith we haue seene the Asse to be richly endued.

Wherefore those auncient Common-weales, those Emperours and other Princes barbarous or Gentiles,

which builded their gouernement vppon rapine, vyolence, deceipt, fraude, and all other tyrannicall behauiour, would haue their iron cuſtomes diſcerned, by the Armes and impreſes of terrible, bloodie, and moſt cruell beaſts.

Hereof grewe it, that the moſte proude people of Rome, toke the Eagle for their Enſign and Armes, which is a bird moſt rauenous and deuouring. But in reaſon they ſhould rather haue made choyſe of the Owle, remembring they preſerued their Countrey, libertie, and proper liues: when the ſouldiers awaked by their noyſe, by the meanes of the Geeſe, defended the Capital from the French mens aſſault.

But notwithſtanding all this, the Owle was reputed a bird too ſimple for them & too vigilant: euen like eſteeme would they haue made of the Aſſe, if by his braying they had receiued the ſelfeſame benefit.

The people of Phrigia had for their Armes, the wilde Boare, a moſt pernicious beaſt.

They of Thrace had a fleſhieſſe carkaſſe, or the image of death as wee may tearme it, for the extreameſt of all things terrible.

The Gothes beare a Beare, a moſt irefull beaſt.

The Alani that aſſaulted and ſacked Spaine, had the Marten, a very fraudfull beaſt.

The French beare the Lyon, a moſt proud beaſt.

The Lumbardes ſerued themſelues with the Enſigne of the Toade, a thing which both aliue and dead is poyſonous.

The Cimbrians, that were ouercome by Caius Marius, they toke the Bull, a beaſt hardly tamed.

The

The Saxons made choyse of the Horse, a goodly beast.

The Hebrewes beare the Scorpion in their Enſigne, that carries his poyson hidden secretly in his tayle.

The Carthagenians had the Crocadile for their impreſe, a fraudelent beast and most deceitfull.

Attila, who causèd himselfe to be sirnamed, the scourge of God, had in his banner the Hawke, a fowle that liues by rapine.

Antigonus, King of Soria, gaue the Eagle, that strictly held in her talients a fierce Dragon.

And last of all, not Common-weales onely and great Princes, serue themselues with these beastes, fierce, brutish, and venemous, but likewise families, and houses of priuate Gentlemen, yea, of simple Citizens, place in their Scutchions the selfesame signalles. Whereas if they had chaunged such customes, and embraced the true Christian faith, I am perswaded it would likewise will in them, to chaunge such Armes and impreses: and in stéd of those most rauenous deuourers, to place in their Banners simple and housholde beastes, shewing thereby to the world Christian simplicitie, friendlinesse and loue, as by the Goose, the Lambe, the Turtle Doue, and such like harmelesse things.

But beyond these, they should shewe themselues possessed of all good and honourable custome, if they would take the Asse for their propper Armes, as that Noble societie of the Cittie of Vicenza hath done, who euer hath holde in esteeme, and vniuersally vsed the Enſigne of the noble Asse, whiche was taken from the

Paduans,

Paduans in a controuerſie, and had long time bene hanged vpon the gallowes: becauſe the ſaid Communitie of Vicenza knew not to ſome, that the people of Padua had hanged vp the Aſſe, which they had ſent to couenaunt with them, to giue them diuerſe burthens of entrailes, which cloathed ouer and filled with hogges fleſh cut into ſmall pieces, we call a Saulſage, which by the Aſſes voyce was oft times ſpecified in them. But when Vicenzians had effectually executed the ſame, the Saulſage was imparted to the people of Padua, and the Aſſe taken downe from the gallowes immediately: from whence enſued this ſong of children, which euen vntil this day the youth of Padua vſe to ſing, on the hanging of the ſaid Aſſe, to wit:

Hangd, and vnhangd,
All for the piece of Saulſage.

In a certaine part of Arcadia, the name whereof I do not well remember, is yearly preſerued a memorie of the Aſſe, well worthie truly to be rehearſed in this my Aſſe-defending diſcourſe.

Thus then it is, vppon one certaine determinate day, an infinite number of the people runne on heapes to the market place, where from the toppe of a very high Tower, he or they that is appointed for the office, make an Aſſe to deſcend downe ſo queintly vpon certaine ropes, two artificiall wingges being faſtened to his ſhoulders, that in diſcent he ſeemeth to flie: and the multitude are wont to ſay after they haue dyned; Come, let vs goe into the market place, and ſee the Aſſe flie. Nor will I ſpare to ſay, that ſome who holde a reuerend memorie of the Aſſe, gladly could affoord, that the foreſaid Countrey was Empole in Tuſcane: then I thinke they would imagine the better of

mine

mine Asse discourse.

Here I purposed to end my booke concerning the Asse, had I not sodeinly called to memorie, a matter worthie of great consideration, and to be preserued in minde euen to the end, for the compleate Nobleneſſe, excellencie and perfection of the Asse.

In the time of the Gentiles, there was a man borne blinde by nature, euen at the last steppe of his age, and the very finall moment of his life time. Among certaine circumstances offered to him, he was demaunded, what especiall thing more then any other he would desire to see, if Ioue, to whose reuerence he submitted himselfe, woulde graunt, that he should see that one thing and no more. To which demaund, without staying for any other premeditation, he answered, an Asse. Which reply vrged in them all an exceeding laughter, whereat the blinde man mervailing; said; Brethren, make not a iest of what I desire, because I imagine, that if any of you were in my case, you scant would haue the like desire. For since I came into this world (which now fulfilles a great number of yeres) ther neuer passed one day, but that many hundred of times I haue heard and knowne that beast to bee named, and they applied him to all things whatsoeuer, that passed in speech or could be named.

Forbeare to say, Beware the Asse, Make roome for the Asse; we may well let these passe, because I haue likewise heard said, Beware the Horſſe, beware the Mule, beware the Dre, and such like. But here rests the point, for common hearing this beast to be compared, to the likeneſſe of mans bodie, to the vertue and vices of his minde; beſide, giuing him many and sundry preheminences and preroga-tiues, well worthie of no light consideration. And to speak of some partes of resemblance to the bodie, there neuer passeth day or houre, but ye shall heare a thousand times

ſaid: Such a one is an Aſſe.

He hath the face of an Aſſe.
The heart of an Aſſe.
The muſicke of an Aſſe.
The voyce of an Aſſe.
The place of an Aſſe.
The parts of an Aſſe.
The head of an Aſſe.
The eares of an Aſſe.
The mouth of an Aſſe.
The backe of an Aſſe.
And fleſht like an Aſſe.

Now as concerning morall vertues, feawe houres doe paſſe, but I heare, Such a one? Why, he is

As wiſe as an Aſſe.
As ſtrong as an Aſſe.
As modeſt as an Aſſe.
As ingenious as an Aſſe.
As diſcréet as an Aſſe.
As curteous as an Aſſe.

With other ſuch like vertues. Now for vices, to wit: Such a one is,

As vicious as an Aſſe.
As beaſtly as an Aſſe.
As thankleſſe as an Aſſe.
As vnciuill as an Aſſe.

But when ſhall ye heare for any one reſpect, a beaſte thus

thus compared to a man, in regarde of such and so many qualities, but that in the rest is seene quite contrary. Nor can they else remaine in one subiect, no more then in fire can be both heate and colde: but for proofe that they are evident in the Asse, and never can or shall be in any other, note what followes. Oft haue I heard, such a one is,

As

Faire as an Asse.
Wise as an Asse.
Brutish as an Asse.
Foolish as an Asse.
Gentle as an Asse.
Grosse witted as an Asse.
Learned as an Asse.
Ignorant as an Asse.
Simple as an Asse.
Good as an Asse.
Sad as an Asse.
Merie as an Asse.
Melancholly as an Asse.
Slèepie as an Asse.
Watchfull as an Asse.
Hard as an Asse.
Tender as an Asse.
Weary as an Asse.
Kesse like an Asse.
Snorts like an Asse.
Quiet as an Asse.
Gallant as an Asse.
Athèruish as an Asse.
Brane as an Asse.
Cleanly as an Asse.
Shamelesse as an Asse.
Mannerly as an Asse.

Rude as an Aſſe.
Idleſſing as an Aſſe.
Obſtinate as an Aſſe.

With other ſuch like contradictions, as (my mind being troubled) I cannot now remember, but grow almoſt weary in this my Aſſe-labour: yet mée thinkes I heare ſome abſolutely ſay;

Oh that magnificent Aſſe.
That ſolemne Aſſe.
That gentle Aſſe.
That daintie Aſſe.

Then ruſheth in another, ſaying;

Thou vieſt me like an Aſſe.
Thou wrangleſt like an Aſſe.
Thou laugheſt like an Aſſe.
Thou perſwadeſt like an Aſſe.
Thou ſweateſt like an Aſſe.
Thou ſtinkeſt like an Aſſe.
Thou art as amorous as an Aſſe.
Thou art as vnmurturde as an Aſſe.
Thou eateſt like an Aſſe.
And fileſt like an Aſſe.

In theſe and many other things, the Aſſe claimeth a generall kindred.

Among ſcholers in the Schoole making their arguments, I haue heard them ſay; *Homo eſt Aſinus, Brunellus eſt Aſinus, ergo tu es Aſinus.* With ſo many diuers preheminences, prerogatiues, vertues, vices, contrarieties and denominations of the Aſſe, haue I ſo often heard, that my minde hath bene encited with moſt earneſt deſire, to ſée

(ere

(ere I had séene) what beast this renowmed and famous Asse was.

Now then séeming to haue spoken sufficiently, I perswade my selfe, that any man but meanely enstructed in Sciences speculatiue, may in conclusion giue the sentence in fauour of the Asse: declaring him for the noblest of all kindes of beasts whatsoeuer remaining on the earth, excelling the Dogge, Horse, Ape, Lyon, or Elephant.

And as a knitting vp of my Asse-defending Treatise, I commend my selfe to their consideration, whom daily I sée to vse such Asse-like behauiour, that in all their actions (I thinke) they intend to imitate the Asse, I would haue them resolue vpon instituting a company, which might be tearmed the societie or fellowship of the Asse: and each of them should weare a tablet about his necke, whereon the image of the Asse shuld be engrauen, to the end they might the more apparently be knowne thereby.

So taking my leaue both of you and the Asse, with this one most honoured memorie of all concerning him; Remember the Sauiour of the world, that in all his life time had but one dayes tryumph, when hee refusing all other beasts beside, made choyse onely of the Asse, and rode theron in greatest maiestie to Ierusalem, yet néedes will our Poet with these verses knit vp this Treatise.

If for some worthie Imprese I should goe
Into the field mongst souldiers of one minde:
Bearing the Asse in Ensigne for their showe,
Hung but the tayle as feather for the winde:
The skinne as Armour both behinde and fore,
Rhodomontes Serpents scales could do no more.

FINIS.

LONDON
Printed by Tho. Creede,
and are to be ſold by William Barley, at his ſhop
in Gratious ſtreete. 1595.

Collated by [illegible]
6/24/33 [illegible]